The LUTHERAN

IN REMEMBRANCE OF ME

Wood carving by Alois Lang depicts the Last Supper

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Blind As a Bird

As I WALKED around the side of my garage, I saw a song sparrow inside, beating itself against the window. Evidently it had flown in while the garage doors were open and now it was trying ever so hard to get out.

To do a good deed, I immediately threw open the garage doors, thinking how happy the bird would be to fly joyfully to freedom. But he did no such thing.

SURPRISED, I watched him continue to beat himself against the clear but solid glass of the window. Time after time he hurled himself against the pane, paying no attention at all to the open doors and the clear avenue of escape into the open.

Finally, exhausted, the bird drop to the floor. Gently I picked him up carried him outside. Instantly he vived, preened his wings and flew stra into the nearest tree.

As I GOT the car out and drov church I thought that I had seen an il tration of what happens to humans about us. They want to fly straight God's heaven, which they can see cle enough, but they're stopped by solid v of their own making. All the time wide-open doors of God's forgive and salvation are waiting them, but are so taken up with their own frustra concerns that they don't even know are there.

—RALPH W. BA

The LUTHERAN *News Magazine of the United Lutheran Church in Americ*

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October 4, 1961

THIS WEEK . . .

● AN EARLY RESULT of the merger which is to create the Lutheran Church in America next year was the election of Dr. Erling Jensen as president of Muhlenberg College. Easterners were not acquainted with this layman who has been prominent in the American Evangelical Lutheran Church until they met him as a member of the Joint Commission on Lutheran Unity. The story is told in "New man at Muhlenberg."

● BIG ADVERTISEMENTS this month are announcing the opening of a new movie in New York City and elsewhere. It's *Question 7,* previewed in *The Lutheran* last spring. Further information about the church-sponsored picture is given this week in "It happened in Berlin." Division of East and West Germany is an acute political problem, but even more it is a human problem. This movie tells the East German story from the church point of view.

● THERE ARE PROBLEMS of conscience for Christians not only in East Germany but everywhere, of course. Dr. Herman Keiter of Hartwick College who wrote the sharp-edged book, *Christian, What about Society?* tackles some present-day ethical mix-ups in an article this week, The problem of right or wrong.

● THERE'S only one magazine from which *The Lutheran* frequently reprints articles, and it's published in Northern Rhodesia on a mimeograph machine, *Africa Features.* Editor is Dr. Wesley Sadler, a United Lutheran missionary who is training a whole generation of young Africans as writers. For a sample of their work, see "The dilemma of good or evil."

● PICTURES from the United Lutheran Church Women convention in Chicago last month, pages 34-35, were provided by John W. Gable of Wilmette, Illinois.

THE CHURCH IN THE NEWS

Pope's plea draws reply

Leaders of nations in the East and West should negotiate their differences and thus eliminate the constant threat of war, Pope John XXIII urged last month. Although the plea was similar to those made by other world leaders it got special attention in Communist lands. Russian radio stations and newspapers published it in full.

In a Moscow broadcast, Soviet Premier Nikita Khrushchev praised the Pope's "common sense" in emphasizing "the great responsibility of governments to their peoples and to mankind." He said Russia supported "peaceful solution of all controversial international problems by negotiations, and we can welcome any appeal in the interests of peace from whatever source it may proceed." He called on Western powers to "heed the Pope's sacred warning." The Red leader added that Russia would "naturally not act out of fear of the judgment of God about which the Pope spoke."

Vatican circles were more astonished than jubilant over the attention given the Pope's appeal by the Russians. *L'Osservatore Romano,* Vatican newspaper, said Mr. Khrushchev's remarks showed that he recognized the "peaceful and peacemaking action of the church." It added that the Soviet premier's proclamations of atheism and denials of Providen struck a "dissonant note."

Council keynoter selected

A Lutheran bishop from East Ge many will deliver the keynote addre at the third assembly of the World Cou cil of Churches in New Delhi, Ind Nov. 18-Dec. 6. Bishop Gottfried Nc of Dresden, head of the Lutheran Chur of Saxony, will speak on the assemb theme, "Jesus Christ—the Light of t World."

Present will be more than 1,0 church leaders, including five official c servers from the Roman Catholic Churc The council's 175 member churches w send 625 delegates. The churches clude Protestant, Anglican, Orthodox a Old Catholic communions with a to membership estimated at 250 million. T United Lutheran Church is among t member communions. Its president, I Franklin Clark Fry, is chairman of t World Council's central and execut committees and will preside at many the New Delhi sessions.

Main sub-themes of the assembly w be "Witness — Service — Unity." Ch speaker on unity will be Dr. Josc Sittler, United Lutheran theologian w is on the faculty of the University Chicago.

Vatican sends five

Major business at New Delhi will clude reception of new member church Among the applicants is the Mosc Patriarchate of the Russian Ortho Church. If accepted, the Russian thodox group will be the first So Union religious body to join a wo wide Christian organization. Other R sian Christians may also apply for m bership and the large Lutheran churc in Latvia and Estonia may soon be

KEYNOTER AT NEW DELHI
Bishop Noth

mitted to affiliate with the Lutheran World Federation, according to some observers.

The Vatican's five representatives will not speak or vote at the New Delhi assembly, the Rome announcement stressed. The Vatican's Secretariat for Promoting Christian Unity said two priests from India would be chosen by Cardinal Valerian Gracias, archbishop of Bombay. Others in the quintet are Prof. Jan Groot of Holland, the Rev. M. J. Le Guillou of France, and the Rev. Edward Duff, a Jesuit writer and editor from the U.S.

Further Lutheran union urged

Since its organization in 1914, the National Lutheran Editors' and Managers' Association had played a leading part in spurring efforts toward union among branches of the Lutheran church in the U.S. and Canada. Meeting in Philadelphia last month for its 48th annual convention, the group unanimously urged that present mergers among Lutheran groups be regarded as incomplete.

Efforts for co-operation and unity should continue until there is "one united body for all Lutherans in the U.S. and Canada," the resolution presented by Dr. Edward Schramm urged. Dr. Schramm is editor of The American Lutheran Church's *Lutheran Standard*. The resolution saw signs of hope in the possible membership of The Lutheran Church—Missouri Synod in the National Lutheran Council and in doctrinal talks being carried on by various churches.

After next year's merger of the American Evangelical, Augustana, Suomi and United Lutheran churches into the Lutheran Church in America, nearly all of the hemisphere's Lutherans will be in three major groups — LCA, ALC and Missouri.

Report on Eastern Europe

Lutherans in the churches of Eastern Europe have a better record of church attendance than people in the West, the Rev. Paul Hansen told the editors. Pastor Hansen is secretary for minority churches of the Lutheran World Federation. He is a member of the Lutheran Church of Denmark.

Reports that churches in some of the Communist lands of Eastern Europe have been forced underground or are meeting in "catacombs" are fairy tales, Pastor Hansen said. "People go to church quite openly. They don't sneak to church through the darkness. If you drive on a Sunday through a Hungarian, Yugoslav and Polish village, you'll see people everywhere going to church or returning from it, carrying hymn books and Bibles."

Churches have been compelled to drop some activities, Pastor Hansen admitted. Youth work has been curbed, but greater

attendance and participation in worship services has helped make up for this handicap, he said.

Elected to head the managers' section was Daniel Nystrom of the Augustana Book Concern. He succeeded Frank G. Rhody, associate executive secretary of the United Lutheran Board of Publication. Returned to office by the editors was Dr. Albert P. Stauderman, associate editor of *The Lutheran.*

Episcopalians okay merger talk

Question mark as the triennial convention of the Protestant Episcopal Church met at Detroit's Cobo Hall last month was the response to merger invitations. High on the agenda was a plan advanced last December by Dr. Eugene Carson Blake, United Presbyterian leader, and seconded by Bishop James Pike of San Francisco. The plan called for discussion of possible merger of the Episcopal, Presbyterian, Methodist and United Church of Christ into a new "united church, truly catholic, truly reformed and truly evangelical."

The suggestion reached the Episcopal convention as an invitation from the Presbyterian Church to "explore the possibilities" of such a merger. Serious opposition was expected.

The 195 bishops acted first. "I do not see how we can do anything else but talk in a spirit of Christian brotherhood," said Bishop Robert F. Gibson of Virginia in proposing acceptance of the invitation. Seconding the motion, Bishop Henry I. Louttit of South Florida said the Episcopalians would be "simply accepting an invitation." The bishops unanimously passed the resolution, adding that the Polish National Catholic Church should be included in the discussion. "I'm quite speechless," said Presiding Bishop Arthur Lichtenberger.

The 670-member House of Deputies clergy and laymen—later added its a proval. The deputies stipulated that merger talks violate the "basic principl of the Episcopal Church, however.

Still Protestant

The Anglo-Catholic wing of the Ep copal Church had long gagged on the a jective "Protestant" used in its offic title. Arguments asking a change h featured nearly every church conventi since 1877. This year's was no exceptio

After a long but good-humored deba the bishops voted by an unofficial cou of 70-54 to keep "Protestant" in t church's name. A change would cost million in issuing new books and lite ture alone, Bishop Leland Stark of Ne ark, New Jersey, pointed out.

The Episcopal convention was the fi major church meeting in the new Detr hall. The hall will be the scene n June of the constituting convention the Lutheran Church in America, to formed by merger of the Augusta American Evangelical, Suomi and Uni Lutheran churches.

Attacks on Council refuted

Letter and pamphlets attacking National Council of Churches had b distributed to delegates attending Episcopal session. Anti-council literat was also sold at a booth in Cobo H staffed by the "Episcopal Education a Information Council."

In an address to Episcopal Chur women, convening at the same time, James W. Kennedy of New Yo Church of the Ascension said the char made against the council were confu and biased. Some material alleged t the National Council had left-wing sy pathies while others accused the cou of making social and political pronoun

RICE FOR HUNGRY CHILDREN IN HONG KONG
Churchmen and civic officials at San Francisco, Calif., dockside watch loading of rice aboard freighter as Church World Service contribution to aid Chinese refugees

ments without the authority of member churches.

Some complaints against the council are "deliberate," others stem from "ignorance," and still others show an "unwillingness to put aside prejudices long enough to face the truth," Dr. Kennedy said. He called for "objective consideration" of charges in order to find the truth.

Only open criticism of the council came in a press interview with Bishop Eric Bloy of Los Angeles. He said he would favor withdrawal from the National Council of Churches as a "last resort" if it continued to issue statements on controversial social and political matters.

Relief shipments increase

Relief shipments sent overseas by U.S. Protestants working through Church World Service, agency of the National Council of Churches, show a 28 per cent increase over last year, Hugh D. Farley, executive director, reported. For the first eight months of 1961 nearly 118,000 tons of food, medicine, clothing and other materials have been shipped to the needy of 46 nations, he said.

Value of the shipments was about $20 million. Largest amount was in U.S. government surplus foods, donated by the government and sent overseas with shipping and distribution costs paid for by the churches. An additional 1,000 tons of food was contributed through CROP — the Christian Rural Overseas Program.

Food program curtailed

The Lutheran World Federation is no longer sending food packages to the Communist-ruled countries of eastern Europe, Dr. Bengt Hoffman of Geneva reported to the LWF Commission on World Service. The commission met last month in Toronto. Dr. Hoffman is its director.

Economic conditions no longer warrant such gifts, Dr. Hoffman said, citing the "erroneous assumption that there is not enough to eat in those countries."

The Rev. Paul Hansen added that the standard of living in eastern Europe is lower than in the West, but not because of the Communist rule. "Other reasons are involved," he declared. Continued sending of some medicines "is of the greatest importance," Pastor Hansen continued. "Certain medicaments are either not available in those countries or are exorbitantly expensive."

The world's Lutherans shipped 131,751,270 pounds of food and clothing last year to needy people in 21 countries, the commission heard. Value of the gifts was about $15 million. Major areas helped are Hong Kong and Jordan. Lutheran World Service aids 1,100,000 Chinese refugees in Hong Kong and helps minister to one million Arab refugees in Jordan.

Students plan joint meeting

The annual Ashram of the Lutheran Student Association will become an interchurch venture next year, the LSAA executive committee decided. The group agreed to drop its own study conference in order to participate in a joint meeting with the National Canterbury Association, student movement of the Protestant Episcopal Church. The conference will be held during the last week of August, 1962, at a site to be selected.

The Episcopal group had proposed the joint sessions. Theme will be "The World, the Word and the Sacraments."

The Lutheran group's executive council also urged that a joint conference be arranged as soon as possible with Gamma Delta, the student movement of the Lutheran Church—Missouri Synod. The two groups have exchanged teams of observers at their annual meetings for several years.

The LSAA, which represents most National Lutheran Council bodies, chose as its president for the coming year Mer Longwood, a junior at the American L theran Church's Luther Seminary, Minn apolis. Registered at this year's Ashra at Williams Bay, Wisconsin, were 4 students.

Church should aid business

Businessmen need church-sponsor guidance in finding solutions to ethic problems, Dr. Forrest L. Knapp told conference of businessmen and cler sponsored by the Massachusetts Coun of Churches at Worcester. Dr. Knapp the council's general secretary.

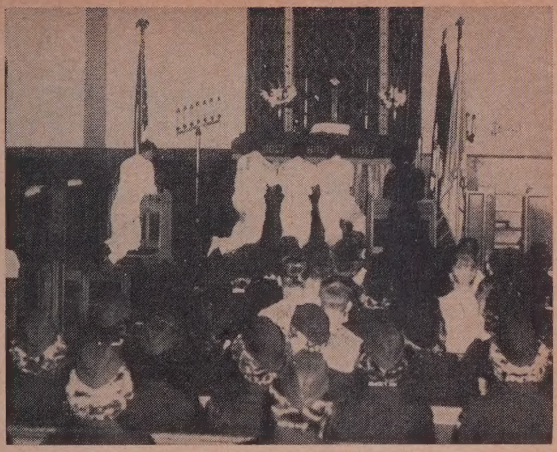
"A church or its minister may not ha the technical knowledge to solve all t issues, but the businessman will be mc certain to reach Christian decisions u der the umbrella of the church than el where," he declared. To help guide bu ness to higher ethical levels, churc should "critically examine their own pr tices of raising and handling mone he said. "Any form of gambling sho be excluded. Fairs and bazaars sho be scrutinized to see if there is unf competition with business enterprises the community."

United Lutherans through the Board Social Missions and synodical missi committees have set up "Faith and L Institutes" in recent years. The progr aims to help business and professio leaders find Christian answers to problems of their calling.

Prayer bank prospers

Missionaries in Asia had war against practices like the Buddhist pr wheel. In the teachings of Lamaisn branch of Buddhism, effective pra could be written on a slip of paper placed in a revolving drum. As lon the drum went around, the prayer being "said."

PEACE prayers in U.S. Navy chapel at Bainbridge, Maryland, continued for 24-hour vigil. Local clergymen joined base chaplains in leading the religious services.



A report from India this month revealed that Roman Catholic missionaries had come up with an effective counterpart. Opened nine years ago at the Roman Catholic Apostolic Seminary at Alwaye was "The Paradise Bank." Its aim was "investing immense treasures in the world to come in the name of its members." The institution now has 275 registered branches and more than 12,000 permanent shareholders.

Each member is given a small box, divided into two sections. In one section are cards, with directions such as "Say three Hail Marys." He puts the card in the other section and says the prayers. When all cards are transferred from one section to the other, a full deposit has been made. According to the *New Leader*, Roman Catholic publication at Madras, the total "spiritual income" is sent each year to the Pope who "offers it to Our Lady in response to her repeated appeals for prayer and penance." The practice has the approval of Pope John XXIII, according to the report.

Navy people pray for peace

For 24 hours the chapel at the Bainbridge Naval Training Station in Maryland was crowded with Navy personnel engaging in a "Prayer for Peace Vigil." Guns at nearby Aberdeen Proving Ground provided a thundering rumble in the background as groups of sailors and Waves kept the base chapel filled. More than half of the 4,500 personnel stationed at Bainbridge participated in the vigil.

Chaplain Kenneth B. Abel explained, "People were coming to me frightened. They were nervous, unsure of themselves, worried over the headlines about Berlin." The chaplain wrote in the base newspaper that fear begins with the "negative idea . . . that war is inevitable." With support from the station's commanders, he called the personnel to the prayer vigil to show that "we are not only prepared and ready to fight for peace, but that we are equally prepared and ready to pray for peace."

Each half-hour during the 24-hour vigil there were directed prayers, with chaplains and local clergymen leading.

And so forth

A bill to exempt the Old Order Amish from the U.S. Social Security program as "religious objectors" has been introduced into Congress.

WASHINGTON

By ROBERT VAN DEUSEN

UN CRISIS

THE DEATH of Dag Hammarskjold the day before the opening of the General Assembly plunged the United Nations into one of the most serious crises of its existence. Decisions to be made at the sixteenth session of the Assembly may change the direction of world affairs.

The vacuum in leadership provides the opportunity for the Soviet Union to press its proposal for "troika," a three-headed administrative committee, each member of which would have veto over decisions of the other two. Conceived in pique over the Secretary General's prompt action which kept the Communists from grabbing the Congo, this idea was blocked by Hammarskjold himself, who refused to resign under Khrushchev's pressuring.

The Soviet proposal had found little support thus far among the uncommitted nations. The triple veto would effectively hamstring any effective executive action, even on matters which had been voted on by the General Assembly. It would lay the UN open to control by the Communist bloc, if its representative on the troika could gain the support of the neutral member.

DAG HAMMARSKJOLD'S sudden death changed the whole picture. The UN has no constitutional provision for an acting Secretary General, and a permanent successor will have to be approved by all five permanent members of the Secu Council. By vetoing all candidates, Soviet Union can create administrat chaos until the Assembly in desperat consents to try the Russian proposal

The weight of the western pow would be thrown against capitulation Soviet pressure. The resulting impa might result either in making the UN ineffective agency or in jeopardizing existence.

Other problems

THE QUESTION of executive leaders was only one of the big issues confr ing the world's statesmen. The U position in the Congo, where Hamm skjold may have been on the verge of riving at some agreement with Tshom became doubly untenable with the Sw ish diplomat's death. Allied criticism the UN forces' takeover of Kata threw the question of the Congo's fut wide open.

Another basic decision affecting future of the UN was the question the admission of Red China. Time run out on the effort of the U.S., s cessful for several years, to postpone big debate on this issue. This year U.S. bowed to the inevitable and agr to its inclusion on the agenda.

It was not a foregone conclusion t the Peiping regime would win the s reserved for China in the General sembly and on the Security Council. it was certain that the Soviet Un would bring all possible pressure achieve this.

The crisis over Berlin was sure come up for discussion. Informal c tacts of diplomats behind the sce might accomplish more than open bate. But the trend of world opinion reflected in the UN forum could hav bearing on Soviet strategy.

New Man at Muhlenberg

A new continent-spanning church is born, and an event in Allentown, Pa., this week shows just what this means in the case of one Lutheran college

By Robert E. Huldschiner

The clock on the wall said 8:30. The date was Wednesday, Feb. 1. A tall man with square shoulders and a square jaw walked into the office of the president of Muhlenberg College in Allentown, Pennsylvania. The room — high ceiling, green-painted walls — was bare.

The man went to the bay window, looked through rimless glasses beyond campus and sprawling suburbs to the Lehigh Valley hills, and sat down behind the empty, glass-covered desk. The new president of Muhlenberg College had taken office—30 minutes early. There was nobody present to witness the scene.

There will be plenty of people present to witness the inauguration of Dr. Erling N. Jensen as seventh president of Muhlenberg College on Oct. 6, from the Governor of Pennsylvania, David Lawrence, to the president of the American Evangelical Lutheran Church, A. Einar Farstrup. And to a great many of them, the lean man with the outdoor look on the platform will be a symbol of change.

He's the first scientist to head the 113-year-old liberal arts institution. He's the first midwesterner to be called to a Lutheran school in Eastern Pennsylvania. And with all his roots in the Danish Lutheran church, he assumes the presidency of a college whose first president was a grandson of Henry Melchior Muhlenberg and which embodies the traditions of Pennsylvania German Lutheranism.

Perhaps Dr. Jensen will think of that as he listens to the inauguration speeches. But perhaps his thoughts will go back to an early time in his life when a prediction that he would one day hear himself

Dr. Erling N. Jensen
with scale model of radiation research device he built at Iowa State University

addressed as college president would have been a joke. At 14, Erling Jensen agreed with his father that he would do better to quit school and go to work on a farm. Studies didn't appeal to him.

THE MAN WHO symbolizes the change that is bringing Lutherans of different backgrounds and traditions together in a merged Lutheran church was born as the fourth of eight children in Des Moines, Iowa. His father had come from Denmark as a young man. A carpenter by trade, he became a successful building contractor.

The family was a closely knit group, tight-lipped but cordial. Their comfortable, nine-room home was always open to the students of Grand View College, then a high school of the Danish Lutheran Church, just half a block down the street. It was mostly Danish-speaking around the dinner table.

Church was part of family life. Grand View's President C. P. Hoiberg was a close friend of the family. Contractor Jensen built Luther Memorial Church, and helped construct a church-operated Old People's Home, and part of Grand View's units. His son remembers on one period in his life when he drifted o of the church's range. That was when came east to study at Columbia Univ sity in New York and felt, for the fi time, as an outsider in a world of whi he had no part. It was not a crisis conscience or a moment of rebellion just a temporary loss of contact.

"My father," says Erling Jensen, "w a loyal Grundtvigan"* with a liberal vi of the Christian faith, a staunch loya to the Danish church and a passion gymnastics. He died in 1923, less tha year after driving his son in the famil 1917 Model T Ford over bumpy coun roads to the farm of a friend in Hampt Iowa, where the boy who wasn't int ested in studies was to become a farm

THE FARM INTERLUDE didn't last lo but at a time at which there were machines to do the jobs of men in fields it gave Erling Jensen a basic

** Nikolai Grundtvig founded a nati Danish Lutheran movement that w religion, education and nationalism a tight unit.*

OLD AND NEW
dent on campus
Dr. J. Conrad Se
gave Dr. Jensen g
tour last winter

sistance to physical strain that would come in handy in later years. It explains, in part, how a man with a desk job could acquire a cupboard full of trophies, silver plates and cups won in tennis matches throughout the Midwest.

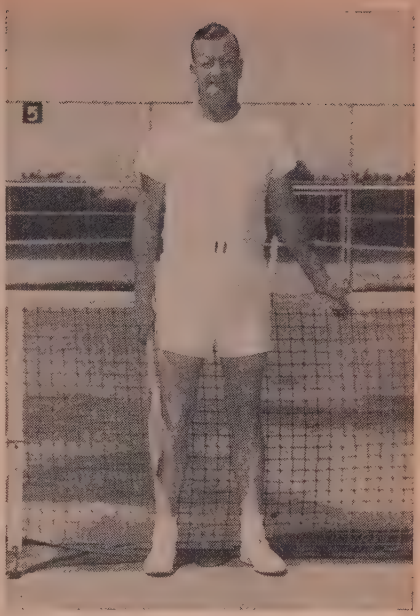
Early in 1924 Erlin Jensen was recalled from the farm and given a new chance at Grand View. The log jam was broken. In his senior year he was a straight A student. But vacation times were still work times. The Jensens were a large family, and the father was dead.

The home on Boyd Avenue filled up with small children, orphans under care of the Iowa Children's Home getting ready for placement. All of them had physical handicaps. Mrs. Jensen was temporary mother to three, four or five at a time. She loved them all. "The hardest part of all is giving them up," she'd say.

Peace and quiet in a house filled with invalid babies was sometimes hard to come by, she agreed, but "ours is a happy family. The four boys and girls of my very own are growing up to be fine men and women with high school and college training for those that earn it for themselves."

EARNING COLLEGE TRAINING "for himself" meant for Erling to play semi-pro baseball in Kimballton, Iowa, and working with a bridge gang on road construction. The experience was important. He finished studies during the depression (Drake University, B.A., 1932; Columbia, M.A. in physics, 1933) and couldn't get a teaching job.

He went back to building bridges in Kansas. He had come through the ranks, from earning 35 cents an hour (ten hours a day, six days a week in 1927) to being foreman of a crew of eight. He felt the joy of being first even in a small job. The man with the master's degree



SINGLES CHAMPION IN AMES (1950)
Physical fitness still pays off

in physics was not a disgruntled unemployed drafted into a public works project but was someone enjoying doing the job at hand.

He made concrete forms for bridges for a year. In 1934 the foreman of the bridge gang became teacher of mathematics and general science and principal of the Goldfield, Iowa, high school. It gave him a chance to meet an Iowa State graduate whose home was in Goldfield. Her name was Ruth McElhinney. She's Mrs. Jensen today.

In 1935 Jensen was back at Grand View, now a junior college, to teach physics, chemistry and mathematics. His interest in physics dated back to his senior year in high school. It narrowed down to nuclear physics, then on the threshold of development, while he was at Drake.

Radioactivity was "a fascinating field of discovery." His interest was in the

experimental field, not theory. The man who once made forms for concrete bridges eventually devised equipment to analyze and measure certain types of radiation emitted by radioactive materials.

He joined the faculty of Iowa State University in 1943. Iowa State's chemistry department played a major role in purifying radium and furnished part of the uranium that went into the first atomic pile in Chicago. In 1946 the physics department of the university became part of the Atomic Energy Commission's nuclear physics research program. In 1947 Jensen earned his Ph.D.

From then on he divided his time between teaching physics and supervising research done at the Ames Laboratory of the Atomic Energy Commission, 30 miles from Des Moines. Four boys grew up (one graduated from Iowa State University and is now doing graduate work in chemistry at the University of Iowa, one is a sophomore at Grand View this year), and their father became increasingly active in the American Evangelical (Danish) Lutheran Church. Grand View's chairman of the board and AELC's national convention chairman since 1943, he became chairman of the subcommittee on colleges of the Joint Commission on Lutheran Unity when the AELC began discussing merger with the ULC, Augustana and Suomi Synod.

He stayed active on the tennis courts despite all his duties. He was 51 in the summer of 1960. His list of victories in local, regional and state tournaments included four singles and two doubles. Physical training received as a youngster is still paying dividends.

Last year Dr. Jensen was attending meeting in Washington when he was firs informed that Muhlenberg was intereste in him. In May (it was Friday the 13th he paid a hurried visit to the campu In September he accepted. It was n easy decision to make for the Midwes erner to pull up stakes and move east.

But President Jensen has never sai no to a challenge. His ambition is t make of Muhlenberg "as fine a liber arts college as we can." As a scienti he attributes highest importance to r search and hopes to give the faculty wide a chance as possible to engage it because "research is part of schola ship."

He hopes to see definite improvemer in the quality of education, faculty s aries and physical facilities of Muhle berg within the next five years, but he's realist who doesn't anticipate big progr in a hurry.

He'll be working in his quiet, metho way to reach his goals. He believes important to deepen the accent on p sonal relationships between student a teacher which to him, product of a chur college, is the mark of a true Christ school.

He does not believe in the need an all-Lutheran or even all-Christian f ulty. There is no "Christian mat matics" or "Christian physics," he s But there is a Christian orientation of which must find its expression in total impact of the school.

Somehow this impact is conveyed the soft-spoken man who happens to body, right now, the efforts to blend ferent strains of Lutheranism into new continent-spanning church.

Mercy withheld, though not punishable by law, is as serious as harm inflicted.

—Frederick Schroeder in *Far From Home* (Christian Education Press)

It Happened in Berlin

GERMANS SEE MOVIE ABOUT THEMSELVES PRODUCED BY AMERICAN LUTHERANS TO DRAMATIZE THE PLIGHT OF A CHRISTIAN'S STRUGGLE OF CONSCIENCE IN A WORLD TORN ASUNDER BY TWO CONFLICTING IDEOLOGIES

PETER, PASTOR GOTTFRIED'S son from East Germany's Osterstadt, could no longer break away from a Communist youth festival in East Berlin and dart to freedom in the western part of the city, as he does in *Question 7*, Lutheran Film Associates' award-winning movie. There's a ten-foot wall now dividing east and west in the encircled city, and the dash for freedom is no longer possible.

But the conditions that forced young Peter to leave his parents and seek a new future in the west are the same today as they were when the producers of the successful *Martin Luther* film first explored the idea of making a movie that would portray the plight of the church in Communist-dominated East Germany.

PRODUCER LOTHAR WOLFF tells how the idea was born: "About eight years ago, while working in West Berlin on the German version of *Martin Luther*," he says, "I met a pastor from the East Zone at the home of friends. A deeply troubled man, he talked that night of his life as a pastor and that of a father under the Communist regime. He faced problems that were many, complex and seemingly insoluble.

"His story haunted me and would not let me rest. Last summer, seven years and sixteen script drafts later, on July 4, we started production on *Question 7* in the little medieval town of Moelln, not far from Hamburg, just a few miles from the border which divides West and East Germany.

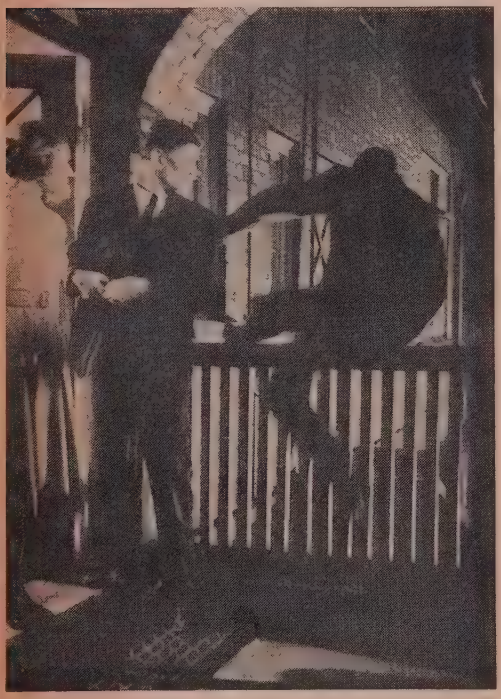
"To the day a year later, on July 4, 1961, I was standing on the stage of a

STARS IN BERLIN
Almut Eggert and Christian de Bresson

Berlin theater in front of a large audience and was handed by a Berlin Senator a bronze plate, the city senate's Youth Film Prize of the Berlin Film Festival."

THAT'S NOT THE ONLY recognition the movie received since its release this spring. The (U.S.) Catholic Legion of Decency voted it a "special accolade." The fact that it was chosen by the Berlin Film Festival executive to be shown as a special entry and to open the youth film segment of the event is recognition in itself.

Most tangible German award came from the (West German) official Film Evaluation Center which rated the film "especially valuable" as an "outstand-



FURTIVE VISITOR AT PARSONAGE
East German policeman, seeking guidance from pastor, flees on approach of patrol

ingly tasteful and sympathetic port without any black-and-white chara zation or accusing pathos." This r gives the film tax-exempt status for s ing in commercial theaters and mak a highly desirable box office featur programming throughout West Gern

American reviewers who were giv chance to preview the film earlier year agreed on its merits. *Time* m zine gave it wholehearted endorse The correspondent of the *New Times* reported from the Berlin Fe that *Question 7* "won enthusiastic p from the West German public fo courage, sincerity and timelessness."

At a time at which American-Biblical films came in for a heavy of criticism both from Lutheran and man Catholic bishops in Berlin as sationalized, sugar-coated versions suited for promoting the message o Gospel," the Lutheran film was accla for its realism and matter-of-fact ment.

"QUESTION 7," which is being leased to commercial theaters in Am and Germany this month, is the sto an East German pastor exposed t the material and moral pressure o atheistic police state. His 15-yea son Peter embodies the dilemma o young generation.

He can either submit to Comm pressure and betray both his faith his father, or abandon all hope future in East Germany. He choose third way—flight to the west whil parents stay behind to face the c quences of his defection.

The film draws no conclusion. It with the implied realization that th no conclusion which would solve aspect of the dilemma of a Chr existence in the world, east or west

/s Dr. Paul C. Empie, executive
or of the National Lutheran Coun-
ıd president of Lutheran Film As-
es: "Once I asked a bishop from
East Zone whether he resented the
that his people had to live under
unrelenting tension while American
tians were able to relax in relative
nce and safety.
e replied: 'Our situation has forced
face the enemy in the open. Stripped
ır earthly resources we have had
rn again the source of true strength.
y be that your prosperity is more
y to your spiritual health than com-
sm is to ours. Why should we resent
way with us?'
ıat is why Christians in East Ger-
and elsewhere behind the Iron Cur-
n the course of their struggle to be
o their faith are rendering a price-
ervice to all of Christendom. We
ıspired by their courageous resist-
but above all we are reminded that
trength and freedom are found only
rist, that to follow him is to follow
ay of the cross.
ıe issue is not one of democracy
s communism, but the fundamental
of obedience to God versus service
esar—the term Caesar symbolizing
lacing of human desires first when
ıining courses of action. This
ar' of course is equally active and
y in democracy as it is in com-
sm."

T, IN THE EYES of the viewer, this
marily a Cold War picture, and the
ıcers were well aware of it. Says
ır Wolff: "When the film was se-
by the Berlin Festival committee
shown as an American entry I was
ed as I was apprehensive. To com-
before an international jury and au-
e is a frightening experience for any

HIKE WITH POLITICAL OVERTONES
Young Peter (de Bresson) is drawn toward Red camp by sympathetic schoolteacher

film maker, but we faced the additional hazard of being judged by the German audience to which the subject, dealing with an East German problem, is of special concern and uncomfortable proximity."

German reactions brought out two points—shame that an eminently German problem had to be ignored by German film makers so that it would be left to Americans to raise it; and approval of the way in which it had been dealt with.

Said *Der Abend:* "This is truly a day of shame and indignity for the German film. . . . While a German song-and-dance routine was premiered at the *Waldbuehne,* an American production group showed to a German public the burningly timely treatment of a totally German theme, a

picture dealing with the terror to which the faithful are exposed in Central Germany."

Der Tag added: "We are shamed into admitting that the Americans picked a subject which should have been dealt with by German movie makers — the struggle of conscience of Germans in the Soviet zone. We are grateful that the American firm of Louis de Rochemont took it upon itself to do what we should have done—to bring out the plight of the people beyond the Iron Curtain."

Said *Kurier:* "The first thing this movie produces is a feeling of moral, political and artistic shame. Why couldn't we deal with this subject? It remained for the Americans to surprise and move us with this film."

REVIEWERS IN BERLIN, who know from daily personal contact the true picture of the Cold War as it is lived by people on both sides of the dividing line, were equally unanimous in praising the authenticity of the film.

Said *Berliner Morgenpost:* "This story could happen any day anywhere between Schwerin and Chemnitz. This is what makes the film so effective for a German audience. The treatment is factual, wit out sensationalism or sentimentality."

Added *Nacht Depesche:* "This mov deals with the basic problem, with all i moral pressure and dilemma of decision

And *Die Welt* said: "The story is to without artistic ambition or politic propaganda. The painful daily humdru of Central Germany is made real wit out resorting to a cheap black-and-whi portrayal of conditions. The most a cusing sequences are those taken fro East German news reels showing parad and youth conventions. This is a prop ganda film which achieves its ain through clean, quiet and artistically ad quate means."

WHILE AMERICAN distributors as we as Germans (in a German-financed Ge man version) prepare to show the film commercial houses, the problems dea with in *Question 7* have been broug into even sharper focus by the intern tional developments of recent weeks.

Under the circumstances it is high unlikely that East Germans will get chance to see it. East Germany's *Neu Deutschland* dismissed the film with tw words, "farcical lie." East German jou nalists attending a press conference he in connection with the first showing the film sat through it all without sayi a word.

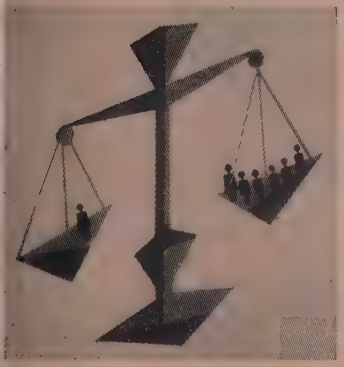
But some of it has already filtered b yond the Iron Curtain. RIAS, the Ame can radio station in West Berlin, h given much time and attention to *Qu tion 7*, broadcasting, among other thin a panel discussion about the film at whi all members came from East Germa It may have brought a word of enco agement to those who live the drama this film in their daily existence as th discover that their plight has become symbol for Christians throughout world.

"Question 7" on View

Here is a list of some cities and theaters where the film has been scheduled for showing at the end of September or in October:

Racine, Wis., Rialto; Sept. 27-30
Harrisonburg, Va., Virginia; Sept. 27-30
Lynchburg, Va., Warner; Sept. 27-30
Hagerstown, Md., Colonial; Sept. 28-Oct. 1
Portland, Ore., Paramount; Sept. 28-Oct. 4
Clarksburg, W. Va., Robinson-Grand; Oct. 8-14
Winchester, Va., Capitol; Oct. 25-28
Staunton, Va., Dixie; Oct. 25-28

The Problem of Right or Wrong



If a cop on the beat is ordered to be dishonest, what is he to do to live up to his Christian commitment?

By Herman Keiter

Most city police forces are honest and efficient. Some are not.

"Pay no attention to that tavern unless the owner calls you," a new policeman was told by his superior.

"Even if I know he's breaking the law?"

"He's a good friend of the police force. You make trouble for him, and you get the loneliest beat in town. You keep on making trouble, and you get laid off the force."

If the police officer is a Christian, what should he do? Is there a Christian answer to right or wrong?

Christians don't have a fixed set of rules to live by. Unlike the Jewish law, the Christian standard is a spirit, a feeling toward life, a total mind, set toward self and other men and particularly toward the supreme meaning of life—God as shown in Christ.

The Christian will ask, "What does Christ want me to do?" but he will not get an answer unless he's trying his best to live with Christ as master of his life (and even that is no guarantee of success).

Helpful in understanding something about Christian standards of right and wrong are three pairs of considerations that attempt to summarize the Bible record of Christ's nature as shown in his life and teaching:

1. Consider the individual; Heed the Kingdom.

The honest police officer on a crooked police force must first consider what will be best for the individuals involved. How can they be brought most closely in harmony with God's will? The individuals

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Dr. Keiter, professor and counselor at Hartwick College, Oneonta, N. Y., has taught Christian ethics for twenty-five years. He is also a clinical psychologist with hospital experience and a private practice.

include himself, his wife, children, and other persons.

What will help them fully to develop their God-given powers and to live in lasting happiness? Obviously, the happiness of his family would not be enhanced if he found himself out of a job and forced to go on relief.

But he must also "heed the Kingdom." He knows how corruption in government puts pressure on him to condone crime. He knows that this is in total opposition to Jesus' teachings about the Kingdom of God, a society that helps weak men do great and good things.

Christian decision must have roots in both these considerations. It was Jesus who in word and life kept hammering away at the supreme value of the individual person and of the Kingdom with all its social implications for group living. No other term was used so often or so comprehensively by Jesus.

2. Renew the Spirit; Include elasticity and creativity.

These two considerations help the policeman make important advances toward a right decision. Suppose he resigns in protest against corruption. This may be the morally right thing to do. But suppose then he sticks his chest out and his nose up and says, "Look at me. I'm good. I'm a Christian martyr—a victim of police corruption."

With this spirit of self-conceit he is more than destroying what good he has done in leaving the force.

Before resigning he should also do a bit more thinking in a creative way. What is the cause and nature of this evil? When he fully understands it, he may see possibilities for right action he could not see before.

Perhaps by working from within the police force, he can act more effectively to stamp out corruption and safeguard

the welfare of the people but he mu also be careful not to use these poss bilities as excuses to keep from doir anything.

Christian ethics must be spirit-fille humble, fluid, positive, creative. Its spi dare never be self-righteous, rigid or ne ative. "Renew a right spirit within me millions of Christians sing each week the offertory.

3. Seek forgiveness; Take joy

The police officer must be sorry f his own crooked acts before he can a rightly in regard to crookedness in t force. He must also be able to acce forgiveness for past sins for which he h done his best to make restitution. Oth wise, guilt feelings would hold him ba from letting God work through him change the corruption.

How can the officer take joy in t evil situation?

Joy is unselfish and God-given hap ness. Out of the evil of the crucifixi said Jesus, full joy could come for t disciples: "These things have I spok unto you that . . . your joy might be fu (John 15:11).

If the officer is demoted or fired, family may have to suffer. But no m can take from him the joy of doing best, however imperfect, to do Gc will.

Man's deepest and most lasting joy often comes out of suffering caused by letting God use him to oppose evil. There may also be success in God's power—and joy. The officer may be used by God for important changes for right in this police force.

Christian right is no sad, hollow-cheeked, long-faced right. It is bubbling over with the joy of life.

Much of this joy is released through repentance and accepting forgiveness. Both these parts of right Christian living the minister includes when he declares *with joy:* "I . . . declare unto you who do truly repent and believe in Christ, the entire forgiveness of all your sins . . ." (*Order for Public Confession*).

Some years ago a Negro entered a barber shop where I was awaiting my turn. The barber refused him service. He did not know "how to cut Negroes' hair," he said. (Let me say parenthetically that Negro hair is more typically human than "white man's" hair. Negro hair has a flat ribbon-like cross-section, while the hair of the white man has an oval cross-section not too different from the round cross-section of the ape.)

Obviously, what I should have done was to stand up and take the Negro to a barber who would cut his hair. Instead I feebly told him about this other shop and how to get there.

The reason I gave to myself was that this was the only time to get my hair cut before I performed the wedding ceremony for one of my daughters. Of course, my daughter would have forgiven me for being long-haired at her wedding just so long as it was in a good cause. I have been rightly ashamed of myself ever since.

Today, in plain sight, on the wall of that barber shop, is the printed notice of the state law on the rights for service of all people. The barber has enforced that law in letter and spirit. Perhaps my subsequent talks with him had something to do with that, even though a major motive for the talks was my trying to feel less ashamed.

The way God can work for right, even through us, should give us an abundance of his joy.

The Dilemma of Good or Evil

When a young African Christian is told to help in a heathen rite, should he defy his tribe?

I lay on my back, looking at the bamboo ceiling of my hut. The bamboo was black with soot from the hundreds of fires that had burned beneath it. I had cooked over those fires, hovered near them to get warm, left them burning late many nights to welcome visitors.

I was lying on my bed of hard-packed earth, built into the floor and wall of the hut. A grass mat covered it. My crossed hands were under my head for a pillow.

Outside, the moon was full. Drums were playing, people were dancing and laughing and shouting. They were very near, around my hut sometimes, but they played no part in my conscious thinking. I faced a difficult problem, probably the toughest I had ever met. I could solve it by running away.

EARLIER THAT DAY, about five in the afternoon, when the women were returning to the village from their farms, the chief had called all the men for a meeting. I attended, happy and content, for I am still young, maybe about 22, and I enjoy being with the older men, the elders, those who, with the chief, settle the problems of our community. I was honored.

Things went well at first. It was decided that the big log bridge near the village should be repaired the following week, seeing that the rains had ceased and the water was down. The men from Yakpazuo's section of the village were designated to handle it.

Then the matter of smoking in the village was brought up. Like the log bridge, it was an annual thing and routine. The dry time was on us. The moisture from the rains had been sucked out of our thatched roofs and they were as dry as spun cotton. As usual, it was decided that no one could smoke his pipe—or anything else, for that matter—between nine in the morning, when the dew had been dissipated, and five in the afternoon, when the night moisture began to fall.

In connection with the ruling we had just passed, some of the older men began to discuss the fires that had occurred elsewhere because of a violation of that rule.

"A fire is a terrible thing," one elder said. "It does not destroy lives, for we can easily escape from our one-roon huts, but it does destroy all our prop erty."

"The whole town," another elde added.

We all nodded our heads in agreement I as solemn as the rest and feeling ver dignified. Up to that point I had nc opened my mouth. It was not the rigl thing to do.

THEN THE head medicine man ar nounced that the vine he had put aroun the village to protect it from evil wa broken in several places, was, in fact, s dry and rotten that meandering cow broke it when it became entangled i their feet.

"I want ten men to help me replac it," the medicine man said.

He looked at the chief, who nodde his head and began to point to the your men among us.

"You, you, you," he said as he pointe to those whom he wished to carry o the task.

"You," he said, pointing to me number ten.

I stiffened and got slowly to my fe The other nine had already signal their acceptance. I could not accept.

For I was a Christian.

I KNEW THAT the vine around the v lage was completely ineffective in kee ing out evil. It was "medicine," magic medicine, in the eyes of the medici man. I was never convinced that completely believed in his magical cur He used them, though, for that was hc he made his living and maintained l power over the people.

"I cannot participate in placing t vine around the village," I announc to everyone. "I am a Christian. I kn the vine has no power to protect, power at all."

The medicine man leaped up, but I spoke again before he could open his mouth.

"The use of the vine is false worship, and I as a Christian will not take part in laying it."

My mouth was dry. My legs were trembling under my robe. Who was I, so young, to speak thus before the elders and the medicine man? I answered my own question. I am a Christian, I said to myself; I have felt the security and peace that comes from knowing Him and accepting Him. Strength came back to my legs. I was calm. My tongue was eager to talk.

BUT THE medicine man was speaking. "I am not the chief, but my medicine controls this town. I have made it possible for you elders to have long life. No house has been destroyed by fire in our village since I became head medicine man. Now I want the protecting vine replaced. We begin tomorrow. And I need ten men.

"And you," pointing to me, "will be one of them."

"I will not," I said.

I said it quietly, almost in a whisper, but I could feel my heart pounding.

His eyes became wild, he sputtered and water flew from his lips. But before he could control himself for further speech, I said to the chief, "Put me on the bridge. I'll do double work. I'll serve as your court messenger for as long as you like. I'll bring the thatch for your new hut. Change my assignment."

I could see the chief, a wily old fellow, mentally calculating the use he could make of my generous offer. Putting the vine around the village was not hard work. You and nine other men went into the forest and cut vine about as thick as a man's thumb. You spread it around the village so that it enclosed every hut. Then you spliced it and staked it down about every 15 feet. That was all.

The chief's deeply lined face creased in a slow smile. "You can start tomorrow to cut the thatch for my . . ." he began, when the medicine man interrupted.

"You," he said, walking across the circle of men to stand before me, "you will work on the vine. You will do it."

He paused, waiting, confident, for I was young, invited to sit with the elders but not yet really one of them.

I surprised him. "I will not," I said.

I WAS AWARE that I stood alone against him. I felt no encouragement from the other men, no sympathy. I was a Christian, a matter of repugnance to some, a matter of indifference to others. And I,

through my Christian faith, which everyone present had rejected, was destroying the unity of the group.

The medicine man became coldly angry, in control of himself now, grimly determined, confident. For he claimed great power through his "medicines." I know that I need not fear physical violence; he would not strike me or knee me or waylay me in the forest.

He would make magical medicine against me: I would fall from a palm tree while cutting thatch; I would slip at the river bank and strike my head against a stone and drown; I would become lost in the forest; or I would simply sicken and die.

He sneered, "Be there," and walked away.

The chief rose. "That's all," he said, dismissing the group. To me he added, "Participate in the vine laying."

Several of the elders spoke to me as they walked away, "Be there," they said, threatening. One man took my arm and said quietly, "Don't be foolish. Be there."

THAT IS WHY, as I lay on my bed, the drum beating and the laughing and shouting going on outside played no par in my conscious thinking.

I had been a Christian for eigh months. I was young in my new faith I knew that conflict would arise betwee me and my neighbors if I followed th teaching of Christ.

The conflict had come, a serious one

I was suddenly aware that the onl sound was the crackling of the fire i the center of my hut. The dancing ha ended. I got up and opened my doo and stood in the quiet, illuminated night

I could see the peaked rooftop against the sky. A cough came fror one hut, the soft cry of a baby from an other. The great, dark forest encircle everything, leaving only the village in pocket of light made by the full moor

Was I, through Christ in me, to b the light of this village? I will be, I sai to myself. I will stay.

I entered my hut, separated the burn ing logs of my fire so that it would bur without flame and lay down on my be In a moment I was asleep.

From AFRICAN FEATURE edited by Wesley Sadle

THE PRESENT JUMP in population increase began with the industrial revolution in the 18th century and is still in full swing. It will probably go on until the higher level of "Lebensraum is filled, Lebensraum here meaning not only geographical living space but the economic and social environment that is able to sustain a certain number of men to their own satisfaction, whether this be twenty or one hundred billion.

What does all this mean for Christian missions? Does it mean that we should throw up our hands in despair and, like the unfaithful servant, bury our talent because "it's no use anyway"? Certainly not. It does mean, however, that the task is much greater than we thought even a generation ago. Instead of millions there will be billions of men to whom the gospel must be brought. . . . It does not mean that we need abandon our faith, for the final victory will be Christ's. . . . The gospel of Christ will reach all people, and all will have the opportunity to decide for or against him. There are clear indications that this is not mere wishful thinking but a very real challenge and opportunity if Christians will wake up to it.

—ERICH F. VOEHRINGER in *It Depends on You* (Muhlenberg)

FIVE MAKE A FAMILY

Campus Report

"AND THEN I have Bio and Poli Sci in the afternoon Tuesday and Thursday. Bio prof is a dream and Poli Sci lecturer is a drone . . . but not too bad. Then on Saturday morning I have a conference with my adviser. His office is in the library building, so I usually do some library research while I'm in the building. Then . . ."

"What about the football game?" Pete interrupted Karen.

"Later. I'm giving mother and dad my schedule."

THIS WAS Karen's first weekend at home and my ears were tired from being at listening position for hours. But it was fun to hear all the details. Dan and I had seen Karen one Sunday when Parents' Tea was held at the college. But that was a crush of people and we had little chance to talk. Pete and Sue had not seen Karen since the day we delivered her and her possessions to the campus. Our news has come through letters.

"And on Monday, Wednesday, and Friday I have a tough schedule." Karen was still talking, though her talk did not prevent her from gulping almost a pint of ice cream.

"I have three classes in the morning and lab in the afternoon. I rush from one to the other."

"How about the football game?" Pete repeated determinedly.

"I'm coming to that." Karen brushed him aside again.

"What about your dorm?" Sue asked. "Do you have parties at night? What's your room like? Is your roommate nice?"

"Dorm parties are for books, Sue," Karen answered. "We study at night. Everyone on my hall is a freshman and we're beaten down with homework."

"Oh . . . not that bad!" I exclaimed. "You like to study. Homework is part of the fun."

"You're right. I study Solid Geometry with Peg . . . she's in the room next door. And I tutor my roommate in French."

KAREN TURNED to Dan proudly. "Did I tell you, Dad? I must have done awfully well in high-school French. I passed the French qualifying exam the first week at college and was allowed to sign up for an advanced French literature course. But my roommate is bogged down in elementary French grammar. So we've formed a teacher-pupil team."

"What about the football game?" Pete yelled this time. "You promised."

Karen turned to him, as if she'd forgotten entirely her promise to have Pete come on Saturday for a game. He'd been counting on it since Karen's first day at college. "Gee, Petey, tickets are awfully hard to get. I suppose I could stay home one game and let you have my ticket."

"I wouldn't deprive you of your pleasure," Pete jeered. "But, you did say I could come for a game. I have a promise of a ride, too. With Johnny Grandillo. He takes in every game. He says if you want me to come, he'd stop for me any Saturday. He said I could sit with him, too, in case my sister didn't want to be seen with a *kid!*"

Karen grinned wickedly. "Had you worried, didn't I? I was teasing, Pete." She reached for her handbag, fished inside, came up with a ticket. "See! Never say your big sister let you down."

PETE GRABBED for the ticket and gave Karen a poke . . . expression of brotherly appreciation. "Thanks, Sis. What's the date?"

"Next Saturday. We play Langston College. So, call Johnny Grandillo for that ride. But you don't have to sit apart from us. Unless you don't want our company?"

"Our? Who's going to be with you? Your roommate?" Pete asked this suspiciously, not wanting to be caught with *two* big sisters.

"Nope. Timothy Wagner. And he expressly asked if I could get a ticket for you for Saturday. He has a special for you."

"What?"

"Timothy says he'll take you . . . and I'm sure Johnny can go, too, if he wants . . . to the coach's shower lecture right after the game. The coach is Timothy's cousin."

"Shower lecture!" Dan teased. "Can the men hear with all the showers running?"

"You're nuts, Pop," Pete informed his father in a patronizing tone. "That's what some colleges call the talk the coaches give to the team after they've cleaned up a bit. They go over all the good and bad plays of the game . . . while the team still remembers."

"I stand corrected," Dan said. "If Johnny doesn't stick around for the shower lecture, who's going to bring Pete home?"

"Johnny will stay," Pete assured his father. "He's a football fan. He was almost All-American."

"Football . . . football . . ." Sue sighe "Fussball, they ought to call it. You m make such a fuss about it. And you, to Karen."

"Sue, you'll fuss, too, when you b come interested in football," Karen spo with the voice of experience. "Just wa and see. Football's fun for these fe weeks in the fall. But these few wee are enough."

"HOW'S TIMOTHY?" Dan asked.

"Fine. We went to church together la Sunday. He's trying for the swim tea His lifeguard job this summer was goo experience. Timothy and I study Medi val History together.

"Don't you study anything alone?" D asked.

"Sure, Dad. But some things are fu to study with someone. Timothy and have a three-to-five period one afterno when we're both free. That's when we history."

Karen turned to me. "Mother, wh are we doing tomorrow after church a dinner?"

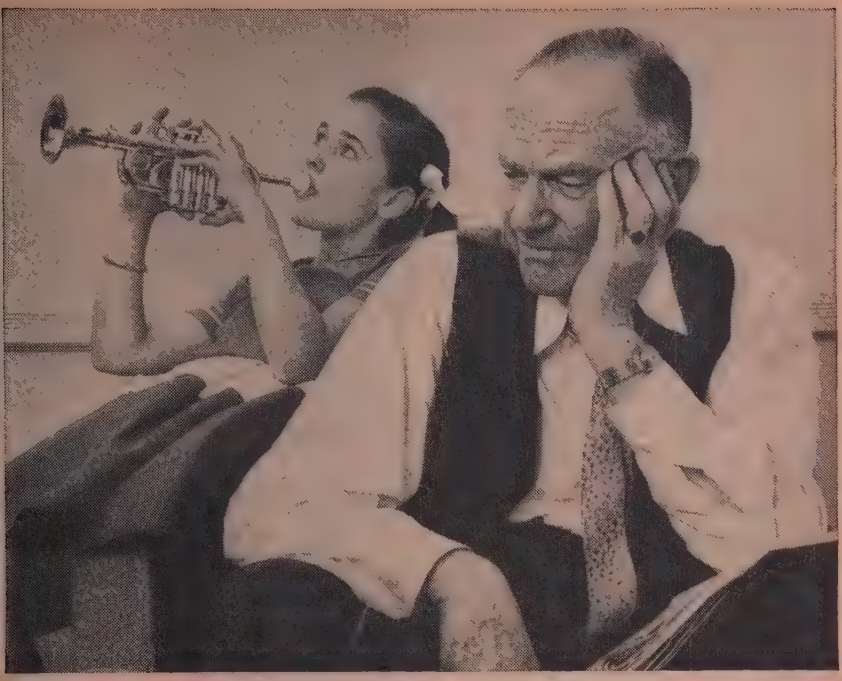
"Nothing. Driving you back to t campus later. Pete and Sue want to ri along."

"Good. I won't have to take the bu That means I can carry a load back."

"Load of what?" I asked. "You on brought a suitcase home."

"Well . . ." Karen scuffed her feet a shifted in her chair. "Monday night, and about three other freshmen are e tertaining our hall in the dorm. Ju cookies and sodas. I thought maybe could make a few dozen chocolate ch cookies tomorrow?"

"See!" Sue shouted enviously. "I kn it! Dorm parties! I'll bet you have o every night. And I have to go to bed soon as I finish my homework and wat one television program!"



"Because I was nervous—a 'Grumpy Grandpa'—my doctor started me on Postum."

"My grandchildren made me realize how irritable and nervous I was. 'Gee, Grandpa's grumpy!' I heard them whispering. Was something wrong with my nerves?

"To my relief, the doctor didn't think so. He asked if I'd been sleeping well. I hadn't. Then he asked if I'd been drinking lots of coffee. I had. It seems many people can't take the caffein in coffee. Change to Postum, the doctor advised. It's 100% caffein-free—can't make you nervous or keep you awake.

"My grandchildren certainly noticed the change! When you sleep well, when you're not on edge, you have lots more patience. I'm sold on Postum. You will be too!"

Postum is 100% coffee-free

Another fine product of General Foods

WORSHIP NOTEBOOK

SECOND THOUGHTS ON EUROPE, 1961 (PART 1)

FOR FIVE WEEKS this summer the writer of these pages "sat" his way through a string of meetings—one commission, one committee, and three theological conferences. From Helsinki in the north to Bavaria in the south, and from Oxford in the west to the edge of the iron curtain in West Berlin he "saw" Europe over piles of mimeographed paper.

Only in the intervals between meetings or in those all too infrequent "breaks" amid sessions was he able to observe what was happening outside conference halls. Then, with camera slung over shoulder and guide book protruding from pocket, he became just another of the American tourists who poke through musty old churches and crowded museums, grumble about the lack of plumbing and laundry conveniences, and dutifully note down every experience so that they can bore their friends when they get back home.

Going through the pages of scribbled notes and the accumulated pamphlets and brochures, this weary traveler finds many thoughts arising to contest earlier observations. Some of these are offered here.

ANYTHING that happened in Europe in the summer of 1961 must take second place to the events in Berlin. Has there been a day since Aug. 13 when the front pages of our newspapers didn't declaim on the problems of this beleaguered city?

To stand on the Friedrichstrasse in the shadow of military might—the massive U.S. tanks garlanded with the flowers of the grateful West Berliners and the armed soldiers stationed at strategic holes in the buildings made skeletons by another war—was to feel the spine-tingling awefulness of what before had been only so many words of newsprint.

But there it is, a group of men in the uniforms of the U.S. Army and less than 100 feet away another group in the green drab of the East German police (*Vopos*, they call them). Separating them is the now infamous and sloppily constructed wall. It doesn't look too formidable when you see it bisecting the cleared space between buildings. From where I stood it seemed not quite six feet high, like something constructed of cinder blocks by a not-so-handy do-it-yourself weekend suburbanite, yet surmounted by the hated symbol of suppression, thorn-encrusted barbed-wire.

BEYOND THE Vopos, who pace back and forth across the opening in the Friedrichstrasse glaring at the soldiers on the other side and being met by an equally stern expression, one sees the maze that has been set up in the street to slow down traffic of the occasional autos that pass through the gate. Cars slow to a halt to be examined and then snake their way through the barriers.

I didn't see the much-touted water cannon which the East German police use to disperse hecklers from the west. I did hear from one who knows that the cannon is filled with "water" from the sewers.

To move from this grim scene at the border toward the business center of West Berlin is to visit to an almost different world. On Saturday evening the famed Kurfurstendamm was crowded with strollers. Motion picture houses

were playing to packed audiences (*Ben Hur, Mickey Maus* [sic], an excellent German film version of Bruce Marshall's *Father Malachy's Miracle*), and the hundreds of small tables in the colorful sidewalk cafés were filled until past midnight. Stores offer a variety of items (including some of the latest ladies' fashions from West Berlin's growing center of clothing design), and neon lights blaze with brilliance as in Times Square.

On Sunday afternoon we walked along the broad avenue that leads to the famed Brandenburg Gate. Automobile traffic had been diverted at the Victory monument, but the foot traffic reminded this Pennsylvania Dutchman of Big Thursday at the Allentown Fair.

Vendors had set up their gaily colored umbrellas along the avenue and had little difficulty in disposing of ice cream cones and chilled soda pop. It might have been a carnival, but you couldn't tell it from the people's faces. The wall made the difference.

I went into Berlin to participate in a theological conference. More than seventy pastors from eastern Germany had been given special invitations to spend a week discussing the worship of the church. It was to have been a time for study, prayer, and meditation.

Aug. 13 changed all that. Although pastors of eastern Germany are committed to their flocks and will not leave them, and although the Communist authorities know that even if an East German pastor were to flee to the west he would not be allowed to retain his clerical status, they wouldn't permit the pastors to come across the line.

This made me wonder what the Communists are afraid of. If, as the Communists say, the church is so useless to the existence of modern man why were they afraid to let seventy pastors out of "prison" for a few days to think and talk about things of God?

But our meeting went ahead, considerably reduced in length and number of attendants. But it was we lecturers who were the losers. How much the pastors from the east could have taught us about the meaning of worship in a land where God is declared to be dead.

There is a defiant attitude reflected in the people of West Berlin. One sees this every time the S-bahn (or elevated) rattles overhead. Because the system is operated by the east, and any use of the trains would bring revenue to the eastern government the people of West Berlin have boycotted the trains. Cars move on schedule, but there are seldom passengers.

The reaction to the political situation, whether east or west, also has its light side. One evening several of us went to a small cabaret called *Die Mühlmäuse* (literally "the mouse mill"; we might say, "the rat race"). A group of five actors presented a series of 19 sketches entitled *"Nicht auf den Mond gefallen."*

The political-sociological satire was biting. Adenauer and Ulbricht came in for their share of ribbing, but it wasn't hard to see where sympathies lay.

A family sits about a table in a living-room. The son, doing his homework, asks his newspaper-reading father to explain the meaning of the word "humanity." To the glee of his heckling daughter the father explains at great length by example. An act of kindness to a Negro would be an illustration of humanity.

Just then an older son enters and informs his parents that because of a housing shortage he has offered room to an associate. The associate is a Negro. "Absolutely not!" shouts the father as the curtain descends.

THE CHURCHES are active in West Berlin. (I presume they are also in East Berlin, but then I cannot say from experience. I didn't cross the border.) Sunday morning the church bells herald the Lord's Day with an urgency that makes one want to go to church.

At the end of the Kurfurstendamm the new Kaiser Wilhelm Memorial Church is almost completed, its stark simple design a strong contrast to the bombed-out tower of the old church standing close by. The new church is costing quite a lot of money, and the person with whom I spoke said that it was unfortunate that the money could not have been spent to build smaller churches in the suburbs.

But even as he spoke the air was filled with an ear-rattling noise and, in the midst of the late afternoon traffic rush, several British tanks on a military exercise ground up the busy street, reminding us of the sword that hangs over this city.

BUT IF THE sword is ever evident in Berlin, it is just slightly less close for the rest of the world. I don't intend to reflect the fear psychoses that has infected so many of us today, but I must admit that I was ashamed to read the headlines of American papers during my trip. Always, one word reflected all the words in the printed page—fear!

Now that I am home I find that the newspapers weren't exaggerating. We are afraid. But I wonder if the Russians don't feel the same way. Whatever the true nature of the situation and its effect for humanity, one thing is certain, the church is not dead. Whether its activity is only a busyness with detail or a genuinely spiritual ministry is something that time alone will tell. In the articles that follow I hope to comment on some phases of its life in Europe.

—EDGAR S. BROWN, JR.

PERSONAL PROBLEM CLINIC

By EARL S. RUDISIL

Outside work?

QUESTION: My children are now we along—I am past forty. While Gil earn sufficient money to take good care of ou needs—and some to spare—I feel that have too much time on my hands. Woul it be right for me to take a job outsid my home?

REPLY: You are fortunate in tha your home finances are so fine. Man mothers are practically forced into ou side work by necessity. But there ar other needs, aside from money. Man women testify that they haven't enoug to do at home, that their children n longer need much attention, that the crave association with more peopl with a larger world than four wall that they want to use their abilitie and training. If their homes are ne neglected, there is no good reason wh they should not satisfy such legitima ambitions.

But a mother should not go out u less she and her husband have di cussed the matter completely an agreed upon it, and unless her childre do not feel annoyed by it. Furthe more, one should not step into som thing which is foreign to her interes or education, unless she is ready to g through several years of trial and erro in finding a suitable outlet. In oth words, all angles should first be e plored and reasonable certainty a tained.

PRE-REFORMATION LUTHER

Luther: Lectures on Romans. Translated and edited by Wilhelm Pauck. Volume XV of The Library of Christian Classics. Westminster Press. 344 pages. $6.50.

This book is best described as a diamond in the rough. Luther gave these lectures midway between his rediscovery of the gospel and his posting of the 95 Theses. He had clearly broken through at the evangelical center of the Scriptures, but this insight had not yet informed all parts of his theology.

Luther at this early stage of his theological career was still strongly influenced by Augustine, the Nominalists, and the German mystics. Consequently, he defended such Roman positions as the conflation of justification and sanctification, purgatory, inused grace, monastic vows, and the allegorical interpretation of the Bible.

These lectures must therefore be read—and quoted—with discrimination. They do not represent the thinking of the mature Luther or the confessional position of the Lutheran Church. They are extremely valuable, however, as sources which illustrate Luther's thought at a critical stage of its development before the outbreak of the Reformation.

This new translation is based on the critical edition of Luther's lectures by Johannes Ficker, published as Volume 56 of the Weimar Edition. The "lectures" include Luther's marginal notes and comments, along with the actual material which he delivered as professor of biblical theology at the University of Wittenberg (at 6 A.M. Mondays and Fridays!) from Easter of 1515 to September of 1516.

Professor Pauck's able introduction to this volume covers a history of the manuscript, an analysis of Luther's pre-Reformation approach to the Scriptures, and an exposition of Luther's early understanding of Pauline thought in comparison with ancient and medieval theology. In addition to a bibliography and two indexes, there is a noteworthy list of over 100 theological works and over 1,000 verses of the Bible quoted by Luther in the course of his lectures.

Philadelphia WILLIAM H. LAZARETH

GUIDES TO THE BIBLE

The Making of the Bible, by William Barclay. **Prophets of Israel (1), Isaiah,** by George Knight. **The Wisdom of Israel,** by John Paterson. **The Good News,** by C. L. Mitton. Volumes 1, 7, 11, and 13 in a series. Abingdon Press. $1 each.

These four books are the first to be published in a 22-volume series of *Bible Guides,* a joint project of the Abingdon Press in America and the Lutterworth Press in London. According to the British editors, William Barclay and F. F. Bruce, the aim is to present "a total view of the Bible, and to present the purpose, plan and power of the Scriptures." If the remaining volumes maintain the high standard of the first four, certainly this aim will be notably achieved. Most of the authors are from the British Isles.

Dr. Barclay, already well known in America for other fine works, is the author of volume 1, in which he presents interestingly and understandably the story of how the Old and New Testaments came into being and how the various books of the Bible came to be regarded as "scripture."

In the opinion of this reviewer, the outstanding volume of the four is that on Isaiah by George Knight, who displays a commendable combination of scholarship and faith which equips him well for this task.

The Wisdom of Israel, although a fine book, would have been even better had Prof. Paterson resisted a bit more firmly the temptation to sermonize. There is no explanation of why Ecclesiastes is not treated with the other wisdom books, Job and Proverbs. We presume it will be included in a later volume.

The Good News discusses the first three gospels in a way that leads the reader to a

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better understanding of how they came into being and a fuller understanding and appreciation of the Lord whom they proclaim. Critical questions are handled in a fair, lucid, and nontechnical manner.

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Newberry College

INSPIRATION

The Interpretation of Scripture. By James D. Smart. Westminster. 317 pages. $6.

Perhaps no question in the course of the church's life has induced more wrestling than that of the proper interpretation of the Scriptures. How Christian teachers, preachers, and scholars have dealt with the question is one of the values of this book. Two chapters are devoted to the matter, but it is also possible to distill the story out of the vast information the author gives in the rest of his book.

Primarily, however, Professor Smart is interested in riveting attention on the theological issues involved in interpretation and on correcting some of the gross misunderstandings which have developed because of lopsided approaches to the biblical documents. He succeeds by carefully examining the long struggle (still going on) between the advocates of a purely historical critical approach and those who insist that theological interests alone are relevant to interpretation.

It is the author's estimate that tragic errors in interpretation have grown out of the fact that biblical scholars have too often adopted one approach to the exclusion of the other, that historical scholars have, for example, often sacrificed theological interests or that theologians have sacrificed the values of historical criticism in interpreting the biblical writings. It is no wonder, then, that for some the Bible is exclusively of divine origin while for others it is only of human making! Smart insists a synthesis must be effected if misconceptions are to be avoided.

In the discussions of the mystery, the inspiration, and the authority of the Bible, Smart points to the Scriptures' own witness to the means whereby the synthesis can come about. Many preconceived suppositions about inspiration and authority are attacked and rightly toppled at Smart's hands, and the roles of God who deals in history with men and of the Holy Spirit are soundly advocated as basic to understanding the real nature of the Scriptures' inspiration and authority and mystery.

Minneapolis ROBERT A. BARTELS

COUNSELING

The Pastoral Calling. By Paul Roundtree Clifford. Channel Press. 144 pages. $3.

The author's purpose is to interpret from within the framework of the British Baptist denominational and geographical point of view his insights into the pastoral ministry, including the supporting psychological and psychiatric skills.

The most helpful chapters are on "The Method of Pastoral Care" and on "The Ministering Fellowship." A four-page bibliography is valuable.

We salute Dr. Clifford on moving from a definite Christian theological point of view into the field of pastoral psychology, psychiatry, and counseling.

Columbia, S. C. GEORGE E. MEETZE

SOMETHING FOR HOLY WEEK

Three Hours. A New Form of the Good Friday Service. By John M. Elphistone-Fyffe. Oxford. 106 pages. $2

A pastor who is already looking far enough ahead to be planning the next Good Friday service will find this proposed form unusually helpful. Included in the sequence of liturgical materials are nine brief addresses.

Officers retained: Mrs. M. F. Rheingans, treasurer; Mrs. A. W. Lotz, statistical secretary; Mrs C. W. Fagerlin, recording secretary; Mrs. W. S. Chandler, vice president; Mrs. Winters, presiden

Women Support Church Causes

Foreign Missions to Get $562,000

UNITED LUTHERAN CHURCH WOMEN, at their fina convention before merger in Chicago, adopted a recor $1,250,000 budget which will give seven ULCA boards total of $934,000 next year. The Board of Foreig Missions will receive $562,000 to suppor its work in eight areas in Africa, Soutl America and Asia. Board of American Mis sions get $302,000 to plant new churches

Kunie Honjo, Japan student, gets pointers from Missionary Helen Shirk, Mrs. Nudding

Margaret S. Traub, Mrs. Roy Winters, Mrs. Chitose Kishi, Miss Josephine Darmstaetter

THESE represent 219 years of mission work in India: front, Miss M. Edna Engle, Dr. Edith Eykamp, Miss Ruth Swanson, and Mrs. Leon Irshick; at rear, Miss Lillith Schwab, Miss Alice Nickel, Miss Agnes Christenson

DELEGATES from Caribbean Synod at ULCW convention are shown with Dr. Mildred Winston, second from left in back row. Dr. Winston is director of ULCA lay worker placement service

Dr. Franklin Clark Fry is surrounded by delegates following his Chicago convention address

—Allentown Call-Chronicle Photo

Dr. Franklin Clark Fry (right) congratulates Dr. Samuel Kidd after installation ceremony

Dr. Samuel Kidd Inducted As Ministerium President

ALLENTOWN, PA.—Dr. Samuel Kidd was inducted as president of the Lutheran Ministerium of Pennsylvania at a service in the Muhlenberg College chapel on Sept. 17. Dr. Franklin Clark Fry, president of the United Lutheran Church in America, officiated.

Dr. Kidd had been stewardship secretary of the synod since 1953. He formerly served congregations in Lancaster, Easton and Norristown. Elected last May, Dr. Kidd succeeds Dr. Charles M. Cooper, who resigned to become president of Pacific Lutheran Seminary.

Born in Allentown, Dr. Kidd was educated at Muhlenberg and at Philadelphia Seminary and was ordained in 1938. One of his three daughters is a Muhlenberg student.

The Pennsylvania Ministerium is the oldest and largest ULCA synod.

State Schools Agree on What Holidays Pupils May Take

By VIGGO SWENSEN

HARRISBURG—Pennsylvania public school pupils observing major religious holidays during 1961-62 school year will be excused from classes upon written consent of parents. This decision grew out of the recent meeting of Dr. Charles H. Boehm, superintendent of the State Department of Public Instruction, with representatives of the Eastern and Greek Orthodox, Jewish, Protestant and Roman Catholic faiths.

School and church officials agreed that a pupil who is absent because of a major religious holiday "shall not be deprived of an award or eligibility, or opportunity to compete for an award because of this kind of absence."

Besides Christmas, Protestants may observe Holy Thursday and Good Friday. In addition, Roman Catholics have All Saints', Immaculate Conception and Ascension Day.

Ministers Hear Laws Explained

"FOR THE first time a statutory law in Pennsylvania recognizes the confidential relationship between a parishioner and his minister," said Attorney W. E. Shissler, member of Trinity Church, Camp Hill. He spoke as one of a panel of lawyers on "Popular Misconceptions of the Law" at the Sept. 11 meeting of the Ministers Association of Greater Harrisburg in Camp Hill.

Panel members indicated that lawyers, CPAs, and physicians have private communications laws that protect them and their clients but exceptions are listed. The law regarding clergymen enacted Oct. 4, 1959, is the most comprehensive one—no exceptions whatever. If in the course of his duty a minister receives information in confidence, he shall not divulge such info

nation without the written consent of the arishioner who gave it.

Other items shared by the panel: a child ay be disinherited by a parent (and it is dvisable not to leave the child a token um for it may delay settlement of the es-ate); there is no alimony involved when n absolute divorce is granted (property ettlement may be mutually agreed upon nd recognized by the court, but no ali-ony); the law does not recognize as bind-ng the promise of a Protestant to bring up hildren of a mixed marriage in the Roman atholic faith, but such promises may af-ect the court's judgment of the case.

egislature Passed Bills Over Church Objections

HARRISBURG, PA. (RNS)—Church forces ained little headway in Pennsylvania's 1961 egislature.

Although the Assembly did adopt ex-anded human rights legislation by extending xisting anti-discrimination laws to housing, nd approved a new subsidy program for ocal governments to combat juvenile de-nquency, vote after vote went for bills pposed by the churches.

Among church-opposed legislation passed ere measures to:

—Relax the local option laws on pari-utuel betting at harness races by allowing eferendum balloting on gambling every four ears. Previously, a county would vote only nce on the issue.

—Liberalize the liquor sale hours law by dding two hours of "open" time to Sunday —from Saturday midnight to 2 A.M.

—Liberalize the Sunday Blue Laws to per-nit basketball, ice hockey and ice shows cities.

One bill passed by the Assembly favored stand taken by church groups. It further estricted Sunday supermarket merchan-ising by banning Sabbath sales of fresh eat, groceries and produce in retail stores mploying ten or more persons. Gov. David . Lawrence has not acted on the measure nd it may be vetoed.

Three generations—Aberdeen Phillips, Marjorie Phillips Mitchell and Barbara Adams

33rd Member of Phillips Clan Enters Susquehanna

SELINSGROVE, PA.—The 33rd member of her family to attend Susquehanna University is Barbara Weeks Adams, who enrolled last month as a freshman.

Barbara is a grandniece of Miss Aberdeen Phillips, Selinsgrove insurance broker, who entered the school in 1911, just 50 years ago. Miss Phillips was one of twelve children of Henry L. Phillips, who sent them all to Susquehanna and began a tradition now running in the third generation.

An immigrant tailor from Wales, Papa Phillips made clothing for faculty members in exchange for tuition at the college. Thus every one of the Phillips' offspring was a student at some time between 1900 and 1917.

A number of the brothers and sisters married, some with other Susquehanna graduates, and of their children ten were later enrolled at S.U. Of these, four also married Susquehannans. Now their children are showing up on the campus.

Mt. Wolf Congregation Lays Cornerstone for Enlarged Church

How St. John's will look upon completion of building progra

YORK, PA.—St. John's congregation, Mt. Wolf, laid the cornerstone for its enlarged and remodeled church building on Sept. 17, the 45th anniversary of the church's dedication. Pastor Robert H. Sternat opened the 1915 cornerstone box, which contained current newspapers and copies of the *Lutheran Observer* and other church periodicals.

The $80,000 expansion program includes a two-story wing for additional Sunday school facilities, a church office and new furnishings. Walls were moved outward to provide more space, doubling the seating capacity. Work will be completed early next year.

Pastor Sternat removes old box from stone

ST. MATTHEW'S CHURCH, York, acquired an adjoining property for use in its long-range expansion program.

THIS YEAR'S confirmation class at Chris Church, York, organized as a Luther Leagu on Sept. 10, with Barry Rebert as adviso The congregation already has a senior hig Luther League unit.

HARVEST FESTIVAL at St. John's Churcl Abbottstown, featured a display of food t be sent to the National Lutheran Home i Washington.

FRED E. GROSS, Gettysburg Seminar senior, is part-time director of religious edu cation at Advent Church, York.

PA.: WILLIAMSPORT

Homemaker Service Begun By Juniata Inner Mission

By ROBERT E. PICKING

WILLIAMSPORT, PA.—Congregations of tl Juniata Conference will have a new type social missions program this year in tl form of an "Emergency Homemaker's Ser ice." This service will be provided by tl inner mission of the conference with tl help of Mrs. Helen Miller, a deaconess AII assigned to the conference for one year.

Any family who needs the help of a homemaker for a two-week period or less may apply for the services of Mrs. Miller. While she provides temporary help for needy families, the family or friends of the church are expected to arrange for a more permanent solution of the problems. Certain basic requirements must be met by the families asking for help, but in general the program is flexible.

Cost for the service of the homemaker is $50 per week where a room is not provided, and $35 if a room is provided. Such costs are paid to the inner mission.

Conference Meets on Campus

SUSQUEHANNA UNIVERSITY is the location of the fall meeting of the Susquehanna Conference on Oct. 2. Communion service is scheduled at First Lutheran Church in Selinsgrove.

Looming largest in the program is the work of the home missions and rural church work committees and the social missions committee.

Guest speaker is Dr. Harry F. Baughman, president of Gettysburg Seminary, who is to discuss "Merging Seminaries."

MINISTERS of the Lutheran Pastoral Association of Sunbury and vicinity will stay home on Oct. 9 and send their wives to the regular meeting of the Pastoral Association. Announcement of the meeting says "Wives only." Mrs. Martin Tozer will speak at the session to be held at Shamokin Dam.

LUTHERAN AND REFORMED Union congregations at Penns Creek, near Sunbury, will dissolve their union relationships on Reformation Sunday, Oct. 29, with a special service at 2:30 P.M.

MESSIAH CHURCH, New Berlin, will establish a weekday kindergarten beginning Oct. 9. Teacher will be Mrs. Willard Matters, and the school will be under the supervision of the parish education committee.

Leadership School Planned

CONGREGATIONS of the Milton-Lewisburg area will have opportunity to attend a Lutheran Leadership Training School Oct. 5 to Nov. 9 at Christ Church each Thursday evening from 7:30 to 9:30 o'clock. Dean of the school will be Pastor Emmanuel J. Hoover of Trinity Church, Milton.

A special course, "Advanced Sign Language," will be taught by the Rev. H. Earl Schlotzhauer, of Berwick.

This is the third year for the school which has had over 150 persons enrolled in previous years. While the school is mainly for Lutherans, members of other Christian congregations also are invited.

Religious School at Lewisburg

CHRIST CHURCH, Lewisburg, will conduct a religious school beginning Wednesday, Oct. 4. Classes will be held Wednesday evenings, with graded courses in Bible study offered for all ages. Last year over 260 members of the congregation attended. The course this year will be "The Bible and Its Use."

THE REV. JOHN ICKES, former pastor of Trinity Church, Shamokin, became executive secretary of the Allentown area Council of Churches on Sept. 1.

ST. PETER'S CHURCH of Rebersburg held a rededication service on Aug. 6. Renovations to the church school and the sanctuary cost the congregation approximately $14,000. Participating in the service were Pastor Charles R. Stevens and Dr. Martin L. Tozer, synod superintendent of home missions and rural church work.

GRACE CHURCH, Shamokin, the Rev. Charles Souders, pastor, recently purchased a double dwelling adjacent to the church for the parsonage and the church office.

Longwood Heads Student Group

WILLIAMS BAY, WIS.—Merle Longwood, a junior at Luther Seminary in St. Paul, Minn., was elected president of the Lutheran Student Association at the annual meeting of its Legislative Council here.

A graduate of South Dakota State College, he is a member of the American Lutheran Church. He succeeds Bruce Johnson of Stanford University and the Augustana Lutheran Church.

Straight Shooter

Loaded with trophies, Lenore Jensen (right) needs help of her sister, Marianne, and mother, Mrs. Marvin Driver. They're champion marksmen, too.

Miss Lenore Jensen, 20-year-old senior at Central Michigan University, and an active member of St. Matthew's Lutheran Church, Allen Park, Mich., almost always hits what she aims at.

One of the nation's top rifle shots, she won the National Women's Smallbore Championship in 1959 and 1960, missed the 1961 title by one point at Camp Perry, Ohio, in August this year.

Lenore set three new records last July, and once chalked up 3,195 out of a possible 3,200 points in a 320-shot match. *Time* magazine did a story about her, mentioning that she's one of the most attractive con tenders as well as the most accurate. Tw years ago she was Central Michigan's home coming queen.

Lenore comes from a sharpshooting fam ily. Her father, who died when Lenore wa eleven, was a leading competitive marksman Her mother won the 1960 National Women' Any Sight title. Stepfather Marvin Drive is a director of the National Rifle Associa tion. Sister Marianne (Candy), 16, is th 1960 junior champion and was runner-up t Lenore for the senior championship the sam year. They all attend St. Matthew's.

New Missionaries In Malayan Field

Commissioned for service i Malaya were Pastor and Mr Duain Vierow, North St. Pau Participating in service at S Mark's Church were (l. t r.): Dr. Theodore Rees, D David Vikner, Dr. George l Lundquist, Dr. Paul L. Gr

East Orange Trades With African Church

A LUTHERAN CONGREGATION in East Orange, N. J., is "exchanging" one of its members with the Lutheran Church of Northern Tanganyika this fall.

Miss Lois Burmeister, parish secretary of First Lutheran Church (Augustana), is going to the African church to direct its office staff. And the administrative secretary of the Northern Tanganyika church has come to live in East Orange for a year while he works in the headquarters of the United Lutheran Church in New York City.

Shadrach Ngowi arrived with his wife and two children early in September. The family is living in the home of Mr. and Mrs. Eric Wickstrom, members of the congregation, until they can find an apartment.

Mr. Ngowi, 39, has been in the United States for one year. Under a Lutheran World Federation scholarship, he studied last winter at Luther Theological Seminary in St. Paul, Minn. This past summer he served on the staff of Camp Calumet, a Lutheran camp in West Ossipee, N. H.

Mission-minded: Lois Burmeister

Suburbanites: The Shadrach Ngowi family

During the coming year he will gain practical experience in church administration under Dr. George F. Harkins, secretary of the United Lutheran Church. He commutes daily during the week to the ULCA Church House at 231 Madison Ave.

His wife, Ellingisanja, and two sons, Michael Ebenezer, aged two, and Amani, eight months, came from Tanganyika late this summer. The family will participate in the life of the First Church congregation.

Mr. Ngowi was formerly education director in the African church, and for four years supervised 41 primary schools serving nearly 7,000 children.

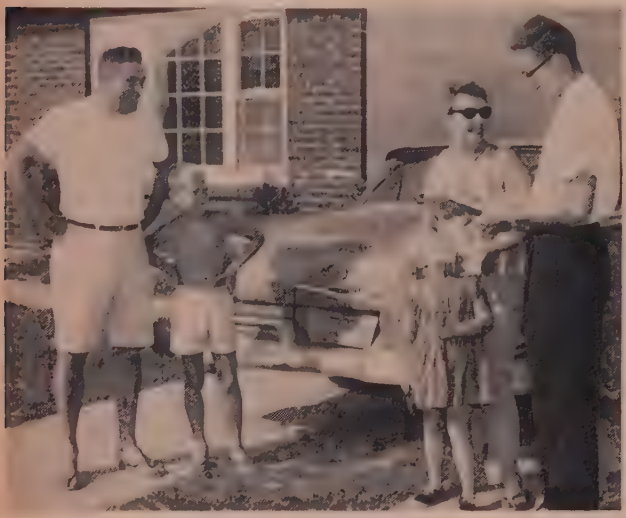
MISS BURMEISTER left Aug. 25 for a semester of study at the School of Missions, Maywood, Ill. She will arrive early next year in Moshi, at the foot of Mt. Kilimanjaro. She'll be private secretary to the bishop of the church as well as director of a training program for Africans in office procedure.

Miss Burmeister is no stranger to church

NEW JERSEY . . .

work. From 1954 to 1957 she conducted surveys for the Augustana Board of American Missions. After a year as parish secretary at Grace Church, Minneapolis, she came to the East Orange congregation in 1958.

Missions have been a prime concern in her life since childhood in Palisade, Minn She was encouraged to consider the Africar position by the Rev. Oscar Rolander, secretary of World Missions Co-operation in the Lutheran World Federation, who is a fellow member of the East Orange church.



Marine Sgt. Richards, Barry, Terrie, Mrs. Richards, Pastor Skelton

Pastor Calls On Newcomers

Sgt. Robert Richards an family were waiting fo moving van when Missio Developer James Skelton Jr., interviewed them a new home in Marlton N. J. First services wer held Sept. 3 for Princ of Peace Church, ULCA

New England Congregations Operate Vacation School Togethe

FOR THE THIRD consecutive year, Augustana Church and Immanuel (ULCA) Church, Meride Conn., co-operated in conducting the vacation Bible school. Pastors Winton Hoog and Willia Heil served as worship leaders and superintendents. Miss Eleanor Dossin was the director. Th enrollment was 124 children from twelve congregations. Photo shows assembled staff and pupil

Rochester Conference Volunteers Transform Keuka Camp

By HERBERT A. BOSCH

ROCHESTER, N. Y. — Keuka Lutheran Camp, on the shores of the lake of that name, has concluded its most favorable season in the few short years of its existence. Farmland in the vineyard region of the rolling country, without facilities for water, drainage or electric power, has yielded to the planning and labor of the camp committee of the conference with striking results.

Old buildings have been rehabilitated, and volunteer carpenters, plasterers, painters, plumbers and electricians have done wonders—supported by what was termed a "budgetary leap of faith" and a strong assist from the pastors' association.

Sparked by the enthusiasm of the improvement committee chairman, Harold Betamore of Reformation Church, Brotherhoods and Luther Leagues sent work crews to the scene. With special attention to the playground area, the entire appearance of the camp has been transformed.

The Rev. Paul M. Young, Jr., of the Church of the Resurrection, was director; notable assistance was given by Pastor George F. Haag, of St. John's Church; Pastor Frederic J. Teichmann, Messiah Church, Greece; Pastor Frederic H. Reissig, Atonement Church; Pastors Alan R. Gibson and Arthur F. Haimerl, of Reformation Church. Mr. William H. Stackel, veteran churchman of the last-named congregation, continues to serve as chairman of the finance committee, coping with the budgetary problems of the camp.

Transfiguration Starts Building

A NEW PARISH HOUSE and the complete renovation of the older church building are the present concern of the Church of the Transfiguration, the Rev. John E. Rohrbaugh, pastor.

Offices for the pastor and parish secretary, nursery and kindergarten will be included. The primary department will be divisible into three rooms, and the large dining hall will also serve six Sunday school classes. Special facilities are provided for the senior high group. There is also a choir room and church school office.

Participants in the service of groundbreaking were Robert Weidel and Paul Briggs, co-chairmen of the building com-

Pastor Rohrbaugh turns earth for Transfiguration's new parish house

N. Y.: ROCHESTER . . .

mittee; Clyde Latson, president of the church council; Mrs. Fred Wahl, president of the United Lutheran Church Women; Patricia Piotter, president of the Luther League; Ernest Hopkins, representing the choirs; and two students of the Sunday school, Susan Hallowell and Donald Sheets.

The cost of the building program approximates $185,000.

MEMBERS of the United Lutheran Church Men and Church Women united forces for an outdoor candlelight service in Highland Park Bowl in mid-August. The response to the first venture has resulted in greater plans for 1962.

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N. Y.: BUFFALO

Integrated Concordia Church Names Kennard Sole Pastor

BUFFALO, N. Y. — Concordia Church one of the first integrated congregations in this area, has elected Associate Pasto Massie L. Kennard as pastor, following th resignation of the Rev. Edmund J. Moeckel who accepted a call to St. Paul's Church in the Parkchester area of New York City.

The public press has called attention t the fact that Pastor Kennard is the firs Negro to serve as sole pastor of the 70 year-old congregation. He is also secretar of the Western Conference.

THE REV. FREDERICK W. MOOCK, JR., or ganizer of All Saints' Church in suburba Hamburg, was installed Sept. 10 as the firs resident pastor by the Rev. Edward C Goetz, of St. John's Church, Lancaste the president of the Western Conferenc

Pastors to Discuss Funerals

WESTERN CONFERENCE pastors are lool ing forward to the resumption of their pr fessional meetings, scheduled monthly fro October to May. One of the subjects f early discussion is the pastor's function the burial of members of the congregati and his relationship to the funeral direct who serves the family.

Officers of the group are the Rev. Ca G. Olin, Jr., Zion Church, Clarence Cente president; the Rev. Morton P. Talbot, R deemer Church, vice president; the Re Ernest W. Weinreich, Resurrection Churc secretary; and the Rev. A. George Gut St. Timothy Church, Grand Island, trea urer.

MEMBERS of the United Lutheran Chur Men plan a retreat at the Lutheran Cam Lake Chautauqua, with the Rev. Ru Cornelsen, of the Board of Social Missio as speaker. The third service of worsh for men will also be conducted early October.

ACIFIC SOUTHWEST

an Diego's First Church Worships in New Building

By LOUIS F. MERTZ

LOS ANGELES, CALIF.—The congregation First Church, San Diego, held a service entry in its new church building on Sept. 7. This congregation has been serving owntown San Diego since 1888, and is now king on new life through the Urban Plan- ng program of the ULCA Board of Ameri- in Missions.

The old church was sold, and the new first unit was built just a few blocks away, continuing to serve the mid-city area.

Taking part in the service with Pastor Milus Bonker were the Rev. Orval C. Hartman, of the urban church department, BAM; Dr. H. Paul Romeis, Pacific Southwest Synod superintendent of missions, and Synod President Carl V. Tambert.

Pacifica Building Started

CONSTRUCTION began Aug. 31 on the first unit of Holy Cross Church, Pacifica. Built into a hillside, it will have entrances at three levels. It includes a chapel seating 175, nine

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PACIFIC SOUTHWEST . . .

classrooms and a social hall. Cost will be about $160,000 including land.

The building was designed by T. Norman Mansell, with Eric Enar Holm as local architect. The Rev. William W. Klover, Jr., is the pastor.

ST. PAUL'S CHURCH, Fresno, dedicated its new building on Sept. 24. The congregation was forced to relocate because of highway construction.

WORSHIP SERVICES began late in September in three new mission fields in the Pacific Southwest Synod.

Pastor Bruce Craft is developing the mission at Salinas, where meetings are being held in a motel's "roundup room." Pasto Kenneth Goehr is using a real estate offic at South San Jose. The Rev. Robert Lang is the developer at Westown, Phoenix, Ariz

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At Pacifica groundbreaking: Pastors Alm, Klover and Senft; Ernest Manley, officer of the congregation, and Pastor Doering

California Lutheran College Opens

ABOUT 300 STUDENTS were welcomed a the new California Lutheran College, Thou sand Oaks, opened its doors Sept. 11. Fo mal opening took place on Sept. 17 an classes began Sept. 18.

Participants in the opening program r flected the unusual intersynodical ownersh of the college, first of its kind for Lutheran in America. Taking part were Dr. Gayle L. Falde, president of the South Pacific Di trict, American Lutheran Church; Dr. Ca W. Segerhammar, president of the Ca fornia Conference, Augustana Luther Church, and Dr. Carl V. Tambert, preside of the Pacific Southwest Synod, Unit Lutheran Church.

The new school is the first four-year c lege established by Lutherans in Ameri in the past 50 years, and the only Luther college serving the rapidly growing Paci Southwest area.

Baltimore Inner Mission Appoints Jessop Director

By J. FRANK FIFE

BALTIMORE, MD.—Reuben T. Jessop, of t. Paul, Minn., has been appointed execu- ve director of the Lutheran Inner Mission. e assumed his duties Oct. 1.

Mr. Jessop is a graduate of St. Olaf Col- ge and the School of Social Work, Uni- ersity of Minnesota. Since 1958 he has een on the staff of the Wilder Child Guid- nce Clinic, St. Paul, Minn.

Mission Organized at Seabrook

GOOD SAMARITAN CHURCH was organized Seabrook, a suburb of Washington, D. C., n Sept. 24. The mission was developed by he Rev. William W. Stremel.

Synod President J. Frank Fife, Director f Missions J. Leon Haines, and the Rev. heodore R. Caspar of College Park took art in the day's services.

EASTERN CONFERENCE of the Maryland ynod will meet Oct. 23 at St. John's hurch, Parkville. Urban church matters ill be discussed by a panel. The Rev. J. ruce Weaver, evangelism director of the oard of Social Missions, will speak.

SUNDAY SCHOOL convention of the Eastern onference was held Sept. 30 at Second hurch, Baltimore. Leaders were the Rev. arroll Boyer, the Rev. David H. Manrodt, he Rev. Carl W. Folkemer and the Rev. ohn W. Eastlack.

Church Starts Youth Fund

A YOUTH LEADERSHIP FOUNDATION has een established at Our Saviour Church, ansdowne, through the family and friends f the late Carrie Cook Coyle. A committee ill administer the fund, now up to $750.

MARYLAND SYNOD HOUSE was cool in the ecent heat wave. Air conditioning was in- alled the third week in August.

ST. MARTIN'S CHURCH, Annapolis, will be formally received into the Maryland Synod on Oct. 22. The Rev. Clyde F. Straub is pastor.

50th Anniversary Planned

HOLY COMFORTER CHURCH, Baltimore, will observe its 50th anniversary Oct. 22. Dr. Abdel Ross Wentz will preach the anniversary sermon. Former pastors will attend a congregational banquet on Oct. 25. The Rev. L. Crosby Deaton is pastor.

DR. WARREN C. JOHNSON will be installed as pastor of Christ Church on Oct. 15.

ST. MARK'S-INCARNATION CHURCH, Washington, D. C., dedicated its renovated church on Sept. 10.

EMMANUEL CHURCH, Stoney Creek, will rededicate its new church on Oct. 8.

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Western District League Holds Fall Rally in Hagerstow

HAGERSTOWN, MD.—Western District Luther League members discussed "Youth, Christianity and Communism" at their fall rally in St. Mark's Church, Hagerstown, Sept. 10.

Keynote address was given by the Rev. Robert F. Matthias, assistant pastor of Evangelical Lutheran Church, Waynesboro, Pa.

A CHOIR WORKSHOP, sponsored by the worship committee of synod, is scheduled for Nov. 4 at Evangelical Lutheran Church, Frederick.

PASTOR CLIFFORD R. MILLER, JR., was installed at Immanuel Church, Manchester, by President Fife assisted by form Central Pennsylvania Synod President D M. R. Hamsher.

Pastor Lee Hebel, advisor, chats with League delegates

Gifts Made to Synod Camp

MR. AND MRS. FRED STAIB on their 50 wedding anniversary presented a gift \$1,000 to Mar-Lu-Ridge camp for the co struction of a swimming pool. A gift \$5,500 for a new cabin has been given the camp as a memorial to Arthur a Amelia E. Briscoe.

WALTER BACH, lay youth worker fro Bavaria, was the guest of the synodic

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uther League convention at Gettysburg minary Sept. 1-4. Following the convenon he spent a week with Pastor Raymond iller, Clear Spring parish, and another eek with Pastor Raymond Shaheen, Silver pring.

MONDAY EVENINGS have been reserved at rinity Church, Hagerstown, for a series of nsecutive meetings. Weekday church hool is held from 4 to 5:15; dinner at 30; fellowship time 6:15 to 6:30; junior oir rehearsal, Junior Luther League, nited Lutheran Church Women and King's en 6:30 to 7:30. Christian cell groups r adults meet 7:30 to 8:30.

—WILSON P. ARD

DECEASED

THE REV. CARROLL JACOB ROCKEY, .D., 86, died Aug. 15 in Ferndale, Mich. graduate of Wittenberg College and Chigo Seminary, he was ordained in 1908. He served pastorates in Minneapolis; gin, Ill.; Madison, Wis.; Detroit, Mich., d Indianapolis. He was formerly secrery of the Illinois Synod and served on the oards of Wittenberg and Carthage Colleges, hicago Seminary, the ULCA Board of igher Education and Commission on Evanlism.

Surviving are his wife, Teresa; a son, Paul ockey; a brother, Howard, and four grandildren. Funeral service was conducted ug. 18 at First Church, Miamisburg, Ohio, Dr. Walter M. Wick, Dr. E. E. Flack d Pastors Oliver A. Rajala and Nils Johnn, Jr.

MRS. OSCAR M. SCHMIDT, 80, former ember of the ULCA Board of American issions, died Sept. 22 in Lankenau Hostal, Philadelphia.

Mrs. Schmidt, the former Florence Martin, so was a former president of the Women's issionary Society of the Ministerium of nnsylvania, and was a charter member of e Women's Auxiliary of Philadelphia Semiry. Her late husband was a Philadelphia oker.

She was elected to the Board of American Missions in 1942, its first woman member, and served for 12 years.

THE REV. AMMON W. SMITH, 69, died Sept. 6 in Leesburg, Fla. A native of Schuylkill County, Pennsylvania, he began his ministry in the Pittsburgh Synod, serving at Worthington, Pa. He was also pastor at Williamsport and Berwick, Pa., returning to Worthington where he served until retirement five years ago.

Surviving are his wife, Winifred; and a son, Robert W. Smith of Erie, Pa. Funeral service was conducted Sept. 14 at St. John's Church, Sunset Harbor, Fla., by the Rev. A. M. Himes. Burial was in Lewisburg, Pa.

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IN CONCLUSION . . . . . .

WHEN I sat down beside a man at the end of a railroad dining car, and learned that he was a clergyman and that we had things of mutual interest to discuss, it didn't seem to be something to write home about. But it so happened—a few years ago—that this man was a Negro, and we were riding across Mississippi.

I thought it was pleasant that I could associate with a friendly and thoughtful person of another race even in the most sharply segregated state in the U.S. Maybe I was a "freedom rider" and didn't know it.

People quickly get used to this sort of thing. There are no important racial differences, only cultural differences imposed by environment. These are disappearing. As recently as 1939 the average income of Negro workers in the U.S. was 41 per cent of that of white people. It's now 60 per cent. As soon as Negroes earn enough to afford to live according to average U.S. standards, differences vanish.

JOBS, HOUSING, schooling are parts of this problem. To let Negro pupils attend school with white pupils is a tremendous forward thrust. It's too big a problem to be solved fast, but surely everyone who is concerned about it has been elated at the smooth success of experiments in the South this past month.

Atlanta was the city that pleased many of us the most. It is rapidly becoming one of the most important American cities. There was a cold drizzle descending as I walked around the streets there last October, but I got a strong impression of a city moving forward. I had a chance to talk with Eugene Patterson, editor of the Atlanta *Constitution*, and Pastor Robert E. Lee of the Lutheran Church of the Redeemer. Both men ha important parts in what was done in At lanta this year in preparing the city fo calm adjustment to school integration.

If newspapers and churches have cour age and intelligence in informing peopl about what time it is in American life there isn't much doubt of the outcome If we had two dozen editors like Ralp McGill and Eugene Patterson scattere across the deep South, there wouldn't b any question about the future.

THESE DAYS, though, the race proble is probably sharpening more acutely i the North than in the South. I had a lon talk last month while riding across Ne braska with a pastor of a church in sub urban Omaha. He said that no Negr family has ever been allowed to buy home in his town. Big integration que tions are looming over Chicago. And i Philadelphia the public school neare to the building where *The Lutheran* edited is 100 per cent Negro.

If this were a problem like the A-bom or war with Russia, we might feel hel less. Only a small part of such proble are within our control. But the proble of whites and blacks living together i America, in neighborly concern for o another, is something we can solve. requires merely sloughing off sour men ories, taking a clear look at how thin are now, and doing the straightforwa things the situation requires.

We of the Christian churches, esp cially, have incentive for intense conce for doing what must be done. We shou expect ourselves to operate according the insights of our conscience, not mere reflecting the dominant prejudices of t world around us. —ELSON RUFF

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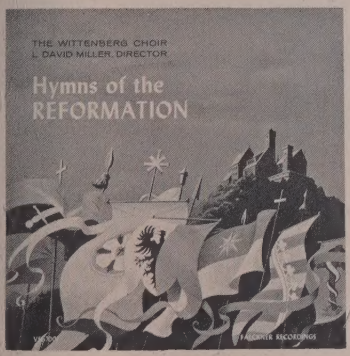

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